★ MANIFESTO ★
OF NATIONAL MERITISM

2025

PREFACE

This idea was not born in the halls of power, nor was it formulated in philosophical treatises. It arose in the minds of ordinary workers, among people who confront harsh reality every day—a reality where results matter more than words, and where strength and intellect determine success and survival. In their daily lives, through labor, doubts, and small victories, these people unconsciously observed patterns of merit, responsibility, and justice. These seemingly insignificant and random observations merged into a coherent concept, capable of encompassing the laws that govern human society. Meritism was born where life was real and unforgiving, and it was precisely this reality that gave it its strength.

We address everyone who speaks English. Your culture, your experience, your ability to think and act, make you not just witnesses but active participants in a vast process of transforming the world. Your role is not secondary—you stand at the forefront of this idea, alongside other nations ready to embrace the inevitable laws of social progress. Meritism does not favor some while ignoring others—it speaks to all who are ready to see the truth and act consciously.

What lies before you is not ordinary philosophy, a utopian dream, or a set of rules. It is a grand, transformative idea that reshapes the very fabric of human society. What you hold in your hands is an attempt, for the first time, to recognize and systematize the natural laws that have always operated but remained invisible: the laws of competence, merit, responsibility, and justice. Humanity has long resisted them, ignored their power, and the price has been high—chaos, decay, and decline. National Meritism offers an opportunity to change this course and direct it wisely, consciously, and safely.

This book invites you to see the inevitability of meritization as a historical law that cannot be disputed. There are only two paths: an unconscious, chaotic, and bloody transition, in which humanity repeatedly encounters destruction and suffering; or a rational, deliberate path under the banner of National Meritism, where changes occur with understanding, planning, and respect for human nature. The choice will always exist—but the idea itself, like reality, guides humanity toward its path.

What awaits you, readers, is not merely theory or philosophical reflection. Before you opens a vision of the future, grand and transformative. A world in which every individual has the

opportunity to realize their abilities fully, where society removes obstacles that hinder development, and where culture, knowledge, and labor become genuine values. It is a world in which destructive elements of human life gradually disappear, giving way to creation, order, and growth.

National Meritism is an invitation to enter an era where humanity can, for the first time, live in harmony with its own nature. It is not a promise of simple happiness, nor an easy path. It is a grand trial, a challenge, and an opportunity all at once. The road to a new era may feel like hell for those unprepared to face reality, but for those who listen and understand, it opens the path to true flourishing.

You, the readers, hold in your hands the key to a conscious future. It is an invitation to become participants in a great historical process—a process that can shape the destiny of humanity for generations. The idea you will discover here does not merely change thinking—it transforms the very fabric of the world, preparing it for a new, just, transparent, and fruitful era.

MANIFESTO OF NATIONAL MERITISM

Humanity lives in a world where social laws operate no less inexorably than the laws of nature. They do not ask for permission, do not wait for consent, and do not tolerate neglect. Yet the modern society in which we live is mired in chaos, selfishness, degradation, and decline. Ambitions are suppressed, talents are wasted, and transparency and justice are replaced by declarations and hollow rituals. Structures meant to coordinate efforts and protect society often become tools for personal enrichment, corruption, and inaction.

And yet, the world does not tolerate weakness. Social laws manifest themselves regardless of desires and illusions. Hierarchies form where responsibility must be allocated and complex problems resolved; transparency becomes a condition for trust and stability; the assessment of merit and competence determines the effectiveness of any system. Those who try to ignore them are doomed to fail. Those who recognize their power and adhere to their logic become stronger, more effective, and more resilient.

Today, humanity faces goals of a scale never before seen. Science, technology, culture, and social structures demand

immense coordination, intelligence, and responsibility. The grander the objective, the more essential the elements of meritization: transparency, competent hierarchies, fair evaluation of merit, and structured mutual support. Any state or society that denies these laws automatically becomes weaker than those who understand them, falling behind in the movement toward a new era for humanity.

National Meritism has yet to be named, but its fundamental principles are already evident in this understanding: human strength and intelligence are resources upon which societal stability is built; merit and competence determine roles and opportunities; transparency of actions and decisions guarantees trust; mutual assistance and structured support provide conditions for stable growth. These elements create a natural order, enabling society to realize its potential and rise above current degradation.

The reader holding this book becomes a witness to the logic of the inevitable. We stand on the threshold of a completely new era for humanity—an era in which every individual can realize their potential, where society is freed from the destructive forces that hindered its development, and where culture, knowledge, and labor become sources of strength rather than instruments of conflict. This future does not arrive on its own—it is born through the recognition of the laws of social reality and their consistent application.

Modern society, with its selfishness, laziness, and chaos, is incapable of transitioning to this new era on its own. It requires correction. Meritism serves precisely as this correction: it eliminates destructive elements, channels individual efforts toward creation, establishes transparency and order, transforming the chaotic potential of people into sustainable power. This is the path through which humanity can proceed consciously, rationally, and safely, avoiding a chaotic, bloody, and senseless transition.

This prologue lays the foundation. It already explains why the elements of meritism are inevitable and how they shape order, efficiency, and justice. The rest of the manifesto builds on this foundation, revealing a system capable of transforming the current degrading society into an organized, strong, and resilient community, ready to enter a truly new era of humanity.

I

MERITISM

The world as humanity knows it has long entered an age of contradictions. We built cities, filled them with light and machines—yet we ourselves have dimmed. We created a civilization where man is surrounded by comfort, yet has forgotten how to be strong. Modern society has become a trap for its own mind—where intellect and strength, instead of ascending, are forced to adapt to mediocrity. Ambition has been replaced by vanity, creativity by imitation, and effort by simulation.

Meritism is not born from the desire to fix this world, but from the necessity to replace it.

Meritism is a system in which a person's place in society is determined not by origin, luck, or influence, but by their real ability to bring value—to solve problems, to think, to create, and to bear responsibility. It is not a slogan, but a law of survival for complex systems. Any society that wishes to remain stable must build its internal hierarchy according to the principles of competence and contribution. In nature there is no equality—there is balance, born from the difference of potentials. So it is with society: justice does not mean that everyone has the same, but that everyone receives what they have earned.

Hierarchy in meritism is not a tool of oppression but a form of intelligence. It orders the human multitude, transforming a chaotic mass of opinions into a coordinated mechanism where each person knows their role and significance. In a meritist system, one's position is neither punishment nor reward, but a reflection of strength and responsibility. Hierarchy becomes a form of harmony, where each level supports the other, and respect is born not from fear but from the recognition of competence.

But meritism does not begin at the top. It grows from within each person who becomes aware of their own responsibility for their strength. The process of meritization is not a revolution nor a coup—it is a deep internal purification of society. It begins when a person stops seeking someone to blame and starts perfecting themselves. Meritization is the gradual yet relentless

construction of a new system in which every effort, every talent, every idea receives an objective assessment and a fair place.

At the early stages of meritization, working hierarchies emerge—living structures in which the principles of meritism take tangible form. In every field—from science to service, from management to craftsmanship—new mechanisms of evaluation and advancement appear. Undesirable or undervalued hierarchies, such as those involving hard physical labor, do not disappear; on the contrary, they become schools of endurance and ingenuity. Those who once avoided such paths begin to see in them opportunities for growth. Strategic minds realize that if a hierarchy is empty, it is easier to rise within it—to take root, to establish oneself, to become a pillar and mentor for those who follow. Yet even in these structures, the principles of competence prevail: to occupy a leading or senior role, one must possess knowledge, experience, and professional education.

Meritization gradually replaces the notion of “work for survival” with “work for growth.” People begin to understand that labor is not punishment but a means of self-development. Every step upward is not just an increase in status, but proof of one’s usefulness, intellect, and strength. This creates a new kind of motivation: a person works as if for themselves, yet their effort serves the common good. They no longer see a neighbor as a rival, for each individual success strengthens the entire system. Competition becomes not a struggle, but a form of mutual refinement. Thus emerges a society in which personal benefit and collective good coincide.

Meritism dismantles the old foundations of altruism. In it, mutual aid is not an act of mercy but a rational act. Charity in its traditional sense loses meaning: when help is built on emotion, it becomes selective—and often harmful. Many modern philanthropists help not because it is just, but because it is beautiful. Their kindness becomes a performance rather than a systemic act.

In a meritist society, assistance to the weak is organized as an element of stability. The support of the incapable is not a random act, but a duty of society, built into its structure. It does not humiliate—it strengthens, for everyone knows the system cares not out of pity, but out of necessity. Mutual assistance becomes a form of rational solidarity, not sentimental indulgence.

Along with this, the very nature of inspiration changes. In a world where everything is measured by money and attention, motivation quickly burns out. In meritism, motivation becomes the engine of life: a person does not merely dream—they feel a constant call toward perfection. Every achievement ignites the desire to go further, for growth becomes a natural state.

In this new system, inspiration is not confined to art—it permeates everything: work, learning, research, collaboration. A person no longer seeks pleasure in the external, because meaning is born from the inner motion toward the higher.

The culture of entertainment changes as well. Modern entertainment—built to distract and simplify—becomes an anachronism. A new culture of leisure arises, born not of idleness but of the desire to strengthen mind and body. Cinema, literature, music, video games, architecture—all come under the vector of meritism. Creators of cultural and entertainment works begin to think differently: their mission is to inspire, to develop, to fortify the spirit—not to feed apathy. Destructive ideas, like extinct species, vanish naturally—not through prohibition, but through the loss of need for them. A person no longer flees from reality when reality itself becomes filled with meaning.

There are no illusions of ease in meritism. It is not a utopia where all is achieved without effort. On the contrary, the road to the new era passes through labor, rejection of comfort, the acceptance of one’s limitations, and the will to overcome them. It is a path where the weak fall back, but the strong are reborn. Meritism is a school of courage, where one learns not to ask and not to wait—but to act.

Many will call this path harsh, yet that is precisely where its humanity lies: only through overcoming does a person become themselves. That is why the road to the new era of humanity feels like a passage through chaos and doubt. But it is this very road that makes true growth possible.

Meritism is not magic, not a dream, and not a theory. It is the maturation of the human mind. It demands from society maturity, responsibility, and honesty. It requires the recognition that chaos, laziness, falseness, and degradation are not freedom but forms of slavery. And it opens a new horizon—a world where every individual, every idea, every action becomes a brick in the foundation of a new epoch.

When meritization is complete, humanity will enter an entirely new era. Barren forms of envy and imitation will vanish, giving way to respect and mutual growth. People will cease to search for meaning outside themselves—it will become their natural state. And what today seems unattainable will become the foundation of the new world.

This is not a promise—it is a law of nature. Meritism does not offer paradise. It builds the foundation upon which humanity, for the first time, can rise toward it on its own.

II

NATIONAL MERITISM

National Meritism is neither a slogan nor a utopia. It is the natural evolution of society, an inevitable outcome of applying the principles of meritism to entire nations. Just as an individual inevitably grows through competence, transparency, and responsibility, so too does every people inevitably develop. The meritization of society, beginning with individuals, cannot stop at one continent or within one culture. It spreads because complex systems built on strength, intelligence, and merit naturally seek harmony and stability, not chaos and fragmentation.

The world today is mired in weakness, selfishness, and illusion. States compete in appearances of progress while undermining their own structures; nations lose their roots, language, and culture, becoming hostages to foreign interests; individuals seek meaning in empty entertainment, social media, and fleeting pleasures, losing touch with the present and the future. This world is destroyed by internal apathy, cynicism, and degradation.

National Meritism does not deny this reality—it acknowledges it, and it is through this recognition that the path to a new era of humanity begins. This path is harsh and demanding: the road to paradise truly feels like hell, and only those willing to endure labor, limitation, and internal discipline can reach maturity. But this difficulty is not punishment—it is the condition of rebirth, both personal and collective.

Every nation, undergoing meritization, regains the strength lost over centuries. Its culture, language, and traditions become not relics for tourists, not museum ornaments, but a living environment in which intellectual power and moral resilience are

cultivated. This flourishing occurs simultaneously across all nations, yet each experiences it most profoundly within its own culture. A person aware of this process sees that their efforts shape the future of their own nation, and through that nation, contribute to global creation.

In a national-meritist system, each nation builds its home on its native land. This home is not a prison, a refuge, or a temporary shelter—it is a space of strength and responsibility. Here, people can realize their abilities without fear that the weaknesses of others will overshadow their work. At the same time, this creates global harmony: nations that have regained a stable identity begin to cooperate on the principles of equal strength and mutual respect.

The meritization of nations is a process that cannot be artificially accelerated and cannot be halted naturally. A people unprepared for self-discipline and responsibility will be displaced by the processes meritism creates. But everyone who participates gains the chance to be part of a new era of humanity—an era where culture, tradition, and intellect are united in a resilient system. In this system, there is no fuel for radicalism, extremism, or destructive competition: every nation knows the value of its labor and respects the efforts of others.

Each culture begins to flourish through individual and collective achievement. Artists, writers, musicians, craftsmen, and scientists operate according to a natural meritist vector: they develop their talents, create value, and avoid adding destructive elements that once undermined society. This is not forced development—it is a natural trajectory, where creativity and culture become part of social growth.

National Meritism ensures that the labor of every individual, group, and organization is connected to a shared future. Working hierarchies, including less prestigious sectors, become transparent systems: opportunities for growth are available to those willing to learn and work. Insightful people who choose less glamorous roles in early stages gain the chance to occupy meaningful positions, consolidate them, and influence the future structure of society, guided solely by merit and educational preparation.

In this new era, personal gain and collective good are inseparable. People compete, develop, and achieve goals—but

they do so for the benefit of society. A unified meritist path brings together the strong, ambitious, and capable of creation, transforming individual effort into a powerful current that elevates the entire community and every nation.

Thus, National Meritism creates a completely new era of humanity: a world in which each nation flourishes within its culture and native land, where personal growth and social good do not conflict but reinforce one another. It is an era in which nations, having regained their identity and strength, become part of global harmony, and every individual, every people, feels their value and their connection to the grand mission of all humanity

Contemporary society is mired in a chaos of habits, selfishness, and hidden degradation. Weakness, randomness, and corruption permeate structures, destroying what was once created for strength and stability. Resources are wasted, talents are lost, and social goals lose their meaning under the weight of haphazard and ill-considered actions. Confronting global challenges becomes inevitably painful: mistakes multiply, consequences grow, and chaos persists while meritization proceeds unconsciously.

There are two paths. The first path is slow, agonizing, and destructive. It leads through chaos, errors, and lost time, through unconscious transformation, where degradation inevitably produces outdated and weak structures. This path leaves humanity vulnerable, forcing it to pay for progress with suffering and destruction, turning every missed opportunity into years of loss and struggle.

The second path is conscious meritization—National Meritism. This is the path of rational evolution, built on transparency, competence, and merit. It links personal growth to collective good, directs effort toward creation, eliminates destructive habits and structures, and frees resources for genuine development. Here, every culture and every people flourish within their roots and traditions, creating harmony with others while preserving the individuality and strength of each participant.

The difference between the paths lies in awareness and control. The unconscious path leads to an inevitable but painful

transformation, accompanied by chaos and loss. The conscious path accelerates evolution, turning hardships into strength, mistakes into experience, and individual effort into contributions to global creation. Through National Meritism, resilient structures are formed, where efficiency, intelligence, and responsibility become the foundation of social order, and every action reinforces the future.

The new era of humanity, arising through meritism, does not promise ease. It is built on discipline, labor, and responsibility, yet under these conditions, the flourishing of culture, science, and strength—unseen for centuries—becomes possible. Each nation restores its roots, language, and traditions, transforming them into assets for future development. Every society gains the chance to turn the chaos of the past into a solid foundation for civilization, where the energy of effort is directed toward creation rather than mere survival.

This is how inevitability is formed: the path of National Meritism is neither fantasy nor utopia. It becomes the natural continuation of humanity’s development. The road to the new era feels like the hell of current reality, but it is through this hell that the paradise of the future is built. Unconscious resistance only delays the inevitable; conscious movement toward meritism allows difficulties to be transformed into strength, chaos into order, and individual and collective effort into the foundation of a new civilization.